

OUR LADY OF PROVIDENCE CHAPEL

**SAINT VINCENT HOSPITAL
WORCESTER MEDICAL CENTER**

Feast of the Exaltation of the Holy Cross

September 14, 2025



O Lord, who by the Passion of Your only Son on the cross, did deign to restore salvation to mankind, and who even now has inspired your handmaid Helena to seek for the blessed wood to which the author of our salvation was nailed, show clearly which it was, among the three crosses, that was raised for Your glory. Distinguish it from those which only served for a common execution. Let this woman who is now expiring return from death's door as soon as she is touched by the wood of salvation.

CHAPEL SCHEDULE

Weekday Mass: (Monday-Friday at 12 noon)

Weekend Masses: Saturday: 4:00pm - Sunday: 7:30am & 4:00pm

Holyday Mass Schedule: afternoon prior at 4:00pm

Holy day proper at 12 noon and 4:00pm

Confessions: First Saturday of every month at 3:30pm

Department Telephone: 508.363.6246

Chapel Website: www.ourladyofprovidence.net

MASS INTENTIONS — LITURGICAL SCHEDULE

Saturday, September 13 *Vigil of the Feast of the Exaltation of the Cross*

4:00pm For the good health of Janet Shea by the Hagars

Sunday, September 14 *Feast of the Exaltation of the Holy Cross*

7:30am +Frances Schiller Fitzgerald by alumnae of former SVH School of Nursing

4:00pm In gratitude to God for a favor obtained

Monday, September 15 *Our Lady of Sorrows*¹

12:00nn Asking God's divine help in healing Maria Brophy

Tuesday, September 16 *Saint Cornelius, pope and Cyprian, bishop & martyrs*¹

12:00nn Asking God to draw relatives into the true fold

Wednesday, September 17 *Ss. Robert Bellarmine, bishop & doctor, Hildegard de Bingen, virgin & doctor*²

12:00nn +John & Mary Murray by their family

Thursday, September 18

12:00nn Asking God's divine help in healing of Justin Brophy

Friday, September 19 *Saint Januarius, bishop & martyr*²

12:00nn In gratitude for the Sacred Blood of Christ

Saturday, September 20 *Vigil of the 25th Sunday of the Liturgical Year*

4:00pm +Henry and Helen Alexander and Robert James

Sunday, September 21 *Twenty-fifth Sunday in Ordinary Time*

7:30am For an increase in devotion to the Sacred Heart of Jesus

4:00pm For the intentions of the celebrant

The Key to Understanding the Day's Liturgical Significance: *Sunday is the day that the Church celebrates the Paschal mystery—the Lord's Day—which, according to apostolic tradition, is the day of Christ's Resurrection. The Sundays of Advent, Lent, and during the Easter Season take precedence over other celebrations. Solemnities honor significant religious events, beliefs or saints of the greatest importance and universal in their observance that begin at Vespers (or Evening Prayer) the day before. Feasts must be observed, though, less important than solemnities, hence, feasts are only observed on the natural day. Memorials are of two types: Either the observance is an obligatory memorial¹ or an optional memorial².*

Toward a Better Understanding of the Gospel for the Exaltation of the Cross

Biblical scholars, in their careful reading of Saint John's Gospel, have identified passages that indicate this Fourth Gospel was preached for some time, before it was written down. Many Johannine side-comments attest to that fact in the various commentaries incorporated within it, particularly in regard to the words and signs that manifest the Lord's divinity. In this week's Gospel, in regard to Jesus' talk with Nicodemus, that exchange reveals the evangelist's inner thinking. Moreover, the Incarnation is central to the theology and spirituality of John the Evangelist. In the Prologue, such an emphasis is revealed, "in the beginning ...was God," which "was God," through whom "all things came to be," without whom "nothing came to be" and who "became flesh" (Jn 1:1-4,14). This Gospel repeatedly emphasizes the divinity and humanity of Jesus. And only Jesus is indissolubly both Son of God and Son of Man. As the sole true witness of God the Father, Jesus shares His knowledge of the things of heaven or the divine secrets. While no one has ever seen God, as the only Son of God now at the Father's right side, Jesus has revealed the Father. In John's thinking, to know God is to enter into koinonia or communion with Him. Such knowledge is an unmerited grace and not derived from intellectual activity. Founded upon those solid fundamentals, Saint John expounds on the teaching that Jesus gave to Nicodemus, though in a clearly paschal context. In becoming flesh, Jesus gave "to those who did accept...power to become children of God, to those who believe in his name..." (Jn 1:12). Earlier, after Jesus had said that only "by being born of water and the spirit" can anyone enter the kingdom. Puzzled, Nicodemus asked, "How can this happen?" At this point in salvation history, questioning like Nicodemus had earlier done was answered because the Johannine audience had already been baptized and saw the Eucharist as the Body and Blood of the Lord. Moreover, having been born from above—imbued with the Spirit, those early disciples were confident that they would one day enter the Kingdom. They believed that their fate was in the hands of the Son of Man, unlike in the Synoptic Gospels, that expression in this latest of the four Gospels refers to the humanity of the Son of God made flesh. Only the Son of Man has ascended to the heavens from which He

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came down, “The true light, which enlightens everyone, was coming into the world” (Jn 1:9). What was once true in the desert, when “Moses [had] lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life” and that remains perennially true. When seen in light of the Resurrection, the Cross is not the gibbet on which Christ died, but Calvary is the throne of His glory. Repeatedly, through this Gospel, John says that Christ was lifted up (Gk. ὑψωσεν). This lifting up (or *hupsoo*) allows those who gaze upon the Cross to recognize Christ’s true nature and His transcendent dignity as the Son of God: “So Jesus said (to them), “When you lift up the Son of Man, then you will realize that I AM, and that I do nothing on my own, but I say only what the Father taught me” (Jn 8:28). In addition, at that same moment as “gave up His spirit,” the Crucified Lord will draw all things to himself as He said: “And when I am lifted up from the earth, I will draw all things to myself” (Jn 12:32). For John, the Lord’s suffering and death is described as a royal coronation. The Cross is presented as the beginning of Christ’s glorification, an exaltation achieved through His ultimate act of obedience to God. The text emphasizes that this “lifting up” to the Cross is not an end but a transition to glory, a perspective quite different from the Synoptic Gospels. John’s Gospel frames Jesus’s suffering and death as a divine act through which the Son fulfills His purpose, atones for sins, and ultimately brings about eternal life and joy for His followers. Christ’s triumphal entry into Jerusalem is pivotal and the hermeneutical key to understanding what took place. It is the triumphant Cross that the Church contemplates on this day .

September 8: Background to the Devotion of Mary, as the Mother of Sorrows

In 1233, seven devout men in Florence each had a vision from the Blessed Virgin Mary, inspiring them to form a religious community that would later be known as the Order of the Servants of Mary or the Servites. Around the year 1240, these same men received another vision of the Mother of God, accompanied by angels. She informed them about their mission, provided them with their habits, presented their rule of life, and personally founded their order. In that apparition, they were instructed to spread devotion to the Seven Sorrows of Mary, which became one of their central missions. In the late thirteenth century, the traditional prayer, Stabat Mater (Standing Mother), was composed and quickly became well known. This prayer emphasizes the deep sorrow in Mary’s Heart as she stood before the Cross with tremendous strength and motherly compassion for her Son. In 1809, against the Pope’s wishes, Napoleon decided to annex the Papal States to the French empire. After Pope Pius VII excommunicated Napoleon, the emperor arrested the pope and imprisoned him from 1809–1814. After Napoleon’s defeat in 1814, Pope Pius VII was released. In gratitude for the protection granted to him and to the entire Church through the Blessed Mother’s intercession, the pope extended the feast of Our Lady of Sorrows to the entire Latin Church. The Seven Sorrows of Mary are: (1) The prophecy of Simeon (Luke 2:33–35); (2) The flight into Egypt (Matthew 2:13–15); (3) The Loss of the Child Jesus for three days (Luke 2:41–50); (4) Mary meets Jesus on His way to Calvary (Luke 23:27–31; John 19:17); (5) The Crucifixion and Death of Jesus (John 19:25–30); (6) The body of Jesus taken down from the Cross (Luke 23:50–54; John 19:31–37); and (7) The burial of Jesus.

Meditation on Mary, Mother of Sorrows

On the day that the Church commemorates the Sorrowful Heart of Mary, it constitutes an important, annual opportunity to reflect upon our own sorrows. Ask yourself several questions, Is your sorrow self-centered, dwelling over the wounds you feel? Or is it selfless—meaning, does your sorrow extend to others, grieving in a holy way over the sins you witness? When your sorrow is holy, you are filled with compassion and spiritual empathy. The word “compassion” means “to suffer with.” The Blessed Mother, united with her Son’s Sacred Heart, suffered with her sinful children as she watched their sins crucify her Son. She harbored no hate as she witnessed those sins, only an indescribable longing to see the grace of her Son to pour forth upon those who had rejected Him and sinned against Him. Excerpted from www.mycatholiclife.com. Our Lady of Sorrows.

Understanding the Mass—Both Memorial & Sacrifice

Qādāsh to be set apart; hence consecrated

Consecration is the central moment in the Mass when the bread and wine, by the words of Christ spoken by the priest and by the invocation of the Holy Spirit (or epiclesis) those gifts become the Body and Blood of Christ. The *Catechism of the Catholic Church* states that saving fact like this, “By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and

wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity” (CCC, n. 1413). In the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, the Fathers of the Second Vatican Council taught this, “At the Last Supper, on the night when he was betrayed, our Savior instituted the Eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to his beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is eaten, the mind is filled with grace, and pledge of future glory is given to us” (SC, n.47). At the Prayer of Consecration, the Lord Jesus becomes substantially present by the efficacy of the words of the priest, a power given not of the priest himself but by his ordination, “. . . by means of the words and actions of Christ, that Sacrifice is effected which Christ himself instituted during the Last Supper, when he offered his

Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter the command to perpetuate this same mystery” (GIRM, n. 79d). It is the belief of the Church that with those words prayed in faith by the priest a wonderful dynamic outpouring of God’s love and mercy occurs. It was the will of Jesus, on the night of the Last Supper, in anticipation of how He would offer Himself on the Cross the next day, He willed to give the Church, for ages unending, the Sacrifice of His Body and Blood in each and every Mass. In doing so, Jesus entrusts to His Church the Sacrament of the Holy Eucharist that effects the bond of unity of each member of the Church with Him and, then,

with the other members that constitute His Body the Church. By His substantial Presence in the Eucharist, Jesus unites those gathered around the altar in His love and makes possible the Paschal Banquet, the Supper of the Lamb, by receiving Christ in Holy Communion. When He comes to the communicant in this Sacrament, as Saint Thomas authored, “How holy this feast in which Christ is our food; his passion is recalled; grace fills our hearts; and we receive a pledge of the glory to come. Alleluia (Lat. O sacrum convivium! in quo Christus sumitur: recolitur memoria passionis eius: mens impletur gratia: et futurae gloriae nobis pignus datur. Alleluia). As the sacred words “this is My Body. . . this is the chalice of My Blood” are solemnly declared, with the eyes of faith, you see the offering of Jesus on the Cross and the splendor of His resurrected and glorified Body still bearing His five glorious wounds offered, once for all, to the Father. This is not merely a reference to what was past because it is a powerful presence of grace and mercy poured out upon the here and now. This re-presenting of Calvary is no static symbol of an event that took place two millennia ago; instead, the Mass is the perpetual Sacrifice of Christ offered in love so that those present—and all the world—can be transformed in His Mercy. This is no mere meal generating fond memories; no, the Eucharist is an act of love and mercy effected by Christ, the great High Priest that makes the Mystery of His passion, death, and resurrection present and by which He shares His life with those who are properly ready to receive His body, blood, soul, and divinity. The Consecration is the central moment of the Mass that unites every other prayer or word spoken in that sacred context. This is the unifying activity of the Divine Liturgy that draws all to the Lord and binds those who participate in love and unity with one another. It can legitimately be said that the Church, the Body of Christ on earth, is most fully that reality known collectively as the Church, when priest and people are at the altar, united in the substantial Presence of Jesus Christ in the Holy Eucharist. These sacred words, spoken at every Mass, effect the tremendous Mystery because they come from the very mouth of the Lord at the culmination of His earthly life and were the reasons why He came into the world. The words of Consecration, recorded in the Gospel, must be the prism through which the faithful come to see what the Mass is all about and, in fact, what the Eucharist embodies along with the sacrificial life of believers is how it was meant to be. How blessed are those who believe in the Real Presence of Christ, as the Sacrifice of the Mass and the Body and Blood of Christ made present at every Eucharist. The Holy Feast is the source of all power in the Church, Coming before the altar for his Sacrifice transforms the lives of each participant in holiness and, in the dismissal, they are sent forth by the Spirit to proclaim the glad tidings of salvation and the Lord’s abiding Presence in the world and in the souls of the faithful who have received. Excerpted from www.diopitt.org. Bishop Walter J. Waltersheid. “The Heart of the Mass.” 15 March 2023.

THE MASS

I. Introductory Rites

Entrance
Veneration of the Altar
Greeting
Penitential Rite
Kyrie Eleison
Gloria in excelsis Deo
Collect

II. Liturgy of the Word

Scripture Readings
Homily
Nicene/Apostles Creed
Prayers of the Faithful

III. Liturgy of the Eucharist

Preparation of the Gifts
Eucharistic Prayer

1. Preface
2. Sanctus
3. Epiclesis
4. Consecration
5. Mysterium fidei
6. Anamnesis
7. Offering
8. Intercessions
9. Doxology and Amen

Communion Rite
Lord’s Prayer
Rite of Peace
Breaking of the Bread
Communion
Prayer after Communion

IV. Concluding Rites

Blessing
Dismissal
Veneration of the Altar
Personal Thanksgiving